

REFORMATION WORSHIP

The Westminster morning service follows the classical pattern of the major Protestant Reformers as they sought to return Christian worship to the pattern and elements of the immediate post-Apostolic church. The service consists of four major parts—the acts of entrance, the ministry of the Word, the ministry of prayer and the acts of commitment. Not only does the practice of “classic” worship place the focus on Almighty God himself and his majesty—as opposed to human personalities and entertainment—but the “means of Grace” are central in the service.

THE LORD’S DAY AT WESTMINSTER

- 9:45 A.M. Sunday Bible School for the entire family
- 11:00 A.M. Morning Service
- 6:00 P.M. Revival Prayer at the church
- 6:00 P.M. Women’s Reading Group

TONIGHT – WOMEN’S READING GROUP, AT THE CHURCH AT 6:00

TONIGHT – REVIVAL PRAYER, AT THE CHURCH AT 6:00.

Revival prayer, as displayed by Daniel, Nehemiah, Anna and the Apostles.

WOMEN’S WEDNESDAY BIBLE STUDY MEETS THIS WEDNESDAY, AT THE CHURCH AT 9:30 AM

WOMEN’S MINISTRY COMMITTEE SIGN-UP SHEET IN THE NARTHEX

If you are a member of Westminster Church and would like to serve on the Women’s Ministry Committee please sign-up in the narthex. If you have questions please see Annie Williams or Noelli McGowan

***BOOK OF THE MONTH:** *The Broken Home: A Lesson in Sorrow* by Benjamin Morgan Palmer*

Westminster Presbyterian Church

THE MORNING SERVICE

eleven o’clock

Lord’s Day, January 19, 2025

Visitors will note that the Westminster morning service proceeds without announcement. Written direction is found in the bulletin for each component of the corporate expression of worship of the Almighty and Majestic Triune God. The service is planned in this manner so as to eliminate as much as possible interruptions of the flow of thought and expressions of reverent worship that is commensurate with the majesty of Almighty God. This worship begins with the prelude.

*Indicates the congregation standing, as one is able.
+Latecomers may be seated.

“O Lord GOD, you are God, and your words are true . . .” II Samuel 7:28

THE ANGLICAN CATECHISM, 1549

Ques. What is required of them who come to the Lord’s Supper?
Ans. To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God’s mercy through Christ, with a thankful remembrance of his death; and be in charity with all men. (I Cor. 11:27-32; Col. 3)

HOLY COMMUNION

The sacrament of the Lord's Supper will be administered in the morning service. True believers who do repent of their sins, who desire to live as becomes followers of Christ, and are members in good standing in an evangelical church are invited to partake. Those who do not have a personal saving relationship with Jesus Christ are asked to refrain from partaking and are implored now to receive the Lord Jesus Christ as their Savior by faith and repentance.

COMMUNION OFFERING

All loose cash received in the morning service offering will be given to the work of Tallahassee’s Good Samaritan Inn for Men. Good Samaritan Inn for Men is a Christian ministry for men who have no where else to go. Most have been recently released from the Dept. of Corrections Gadsden Reentry Center. Good Samaritan Inn for Men is a ministry of the Good Samaritan Network of Tallahassee. Good Samaritan can house up to twelve men at a time. House residents must participate in the ministry’s one-year Gospel and discipleship training program and some go on to a second year program. They also work regularly on lawn crews, contract labor and at the Good Samaritan Thrift Store. Good Samaritan averages housing 100-105 men over the course of a year with the average stay being 4-6 months. Designations can be made on offering checks.

The Prelude

All Praise to God, Who Reigns Above Bohemian Brethren *Kirchengesänge*, 1566
 Forever Settled in the Heavens Hatton
 O Worship the King Kraus

*The First Lesson – Psalm 100

Make a joyful noise to the LORD, all the earth! Serve the LORD with gladness! Come into his presence with singing! Know that the LORD, he is God!

It is he who made us, and we are his; we are his people, and the sheep of his pasture. Enter his gates with thanksgiving, and his courts with praise! Give thanks to him; bless his name!

For the LORD is good; his steadfast love endures forever, and his faithfulness to all generations. (ESV)

The Hymn No. 2 – “O worship the King”Lyon*

*The Invocation and the Lord's Prayer

Our Father, who art in heaven; Hallowed be Thy name. Thy kingdom come. Thy will be done; On earth as it is in heaven. Give us this day our daily bread. And forgive us our debts; As we forgive our debtors. And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever. Amen.

***The Response** (Sung by all) *Nun danket alle Gott*

Now thank we all our God with heart and hands and voices, who wondrous things hath done, in whom his world rejoices; who from our mothers' arms, hath blessed us on our way with countless gifts of love, and still is ours today. (by Martin Rinkart, 1636, Lutheran Archdeacon, Eilenburg, Saxony, tr. Catherine Winkworth, 1858)

+The Interlude – *St. Patrick's Breastplate* Traditional Irish melody, arr. Hustad

***The Ascription of Praise** (Sung by all) *Mendon*

O Christ, Redeemer of our race, thou brightness of the Father's face, of him, and with him ever one, ere times and seasons had begun. Thou art the very Light of Light, unfailing hope in sin's dark night, hear thou the prayers thy people pray, the wide world o'er, this blessed day. (anon., from the Latin, from *Hymns Ancient and Modern*, 1859)

*The Great Commandment (Unison)

And he [*Jesus*] said . . . “You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.” (St. Matthew 22:37-40 [Deuteronomy 6:5; Leviticus 19:18]) (ESV)

***The Response** (Sung by all) *Toulon*

Have you not bid me love you, God and King? All, all of me, soul, heart and strength and mind. Stoop to my weakness, mighty as you art, and make me love you as I ought to love. (by George Croly, 1867, mod., alt. 2014)

***The Second Lesson – Romans 3:23-25a; 8:1-2, 11 (Responsively)**

23 For all have sinned and fall short of the glory of God,

24 And are justified by his grace as a gift, through the redemption that is in Christ Jesus,

25a Whom God put forward as a propitiation by his blood, to be received by faith.

1 There is therefore now no condemnation for those who are in Christ Jesus.

2 For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death.

11 If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you. (ESV)

*The Silent Prayers of God's People

***The Doxology** (Sung by all) *Old Hundredth*

Lord, I my vows to you renew, disperse my sins as morning dew; guard my first springs of thought and will, and with yourself my spirit fill. Praise God from whom all blessings flow; praise him, all creatures here below; praise him above, ye heav'nly host: praise Father, Son, and Holy Ghost. (by Thomas Ken, Bishop of Bath and Wells, referred to by James II as the finest Protestant preacher of his day, 1695, 1709)

*The Heidelberg Catechism (1563)

Pastor: Q. 60. How are you right with God?

Congregation: A. Only by true faith in Jesus Christ. Even though my conscience accuses me of having grievously sinned against all God's commandments and of never having kept any of them, and even though I am still inclined toward all evil, nevertheless, without my deserving it at all, out of sheer grace, God grants and credits to me the perfect satisfaction, righteousness, and holiness of Christ, as if I had never sinned nor been a sinner, as if I had been as perfectly obedient as Christ was obedient for me. All I need to do is to accept this gift of God with a believing heart. (Jn. 1:12; 3:18; Rom. 3:9-10; 21-26; 4:3-5, 24-25; 7:21-23; II Cor. 5:17-21; Eph. 2:8-9; Titus 3:4-5)

Pastor: Q. 61. Why do you say that by faith alone you are right with God?

Congregation: A. It is not because of any value my faith has that God is pleased with me. Only Christ's satisfaction, righteousness, and holiness make me right with God. And I can receive this righteousness and make it mine in no other way than by faith alone. (I Cor. 1:30)

Pastor: Q. 62. Why can't the good we do make us right with God, or at least help make us right with him?

Congregation: A. Because the righteousness which can pass God's scrutiny must be entirely perfect and must in every way measure up to the divine law. Even the very best we do in this life is imperfect and stained with sin. (Isa. 64:6; Rom. 3:20; Gal. 3:10)

Pastor: Q. 65. It is by faith¹ alone that we share in Christ and all his blessings: where then does that faith come from?

Congregation: A. The Holy Spirit produces it in our hearts by the preaching of the holy gospel, and confirms it through our use of the holy sacraments. (Matt. 28:19-20; Jn. 3:5-8; Rom. 10:17; I Cor. 10:16; I Pet. 1:23-25)

***The Psalm** – “The earth and its riches” *Joanna*
O gates, lift your heads! Ancient doors, lift them high! The great King of glory to enter
draws nigh! O who is the King that in glory draws near? The LORD, mighty LORD of
the battle, is here!

O gates, lift your heads! Ancient doors lift them high! The great King of glory to
enter draws nigh! This great King of glory, O who can it be? The LORD God of
hosts, King of glory is he! (Psalm 24, *Trinity Psalter Hymnal*, 2018).

The Interlude – Alas! and Did My Savior Bleed Wilson, arr. Smith

The Third Lesson – Galatians 1:6-24 (Pew Bible, p. 972, Large Print, p. 1154)

The Sermon – CALLED OUT Mr. Jackson

***The Communion Hymn No. 252** – “When I survey the wondrous cross”*Hamburg*

***The Apostles’ Creed**

I believe in God the Father Almighty, Maker of heaven and earth;

And in Jesus Christ His only Son our Lord; Who was conceived by the Holy Ghost;
Born of the Virgin Mary; Suffered under Pontius Pilate; Was crucified, dead, and
buried; He descended into hell;* The third day He rose again from the dead; He
ascended into heaven; And sitteth on the right hand of God the Father Almighty; From
thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The
Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

*i. e. His body continued in the state of the dead until the third day.
(from the 2nd c.; the term “Catholic” is the Anglicization of the Latin for universal)

***The Gloria Patri** (Sung by all) *Greatorex*
Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the
beginning, is now, and ever shall be, world without end. Amen, Amen. (2nd cent.)

The Words of Institution – I Corinthians 11:23-29a

For I have received of the Lord that which also I delivered unto you, that the Lord
Jesus the same night in which he was betrayed took bread:

And when he had given thanks, he brake it, and said, “Take, eat: this is my body
for you: this do in remembrance of me.”

After the same manner also he took the cup, when he had supped, saying, “This cup
is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of
me.”

For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death
till he come.

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily,
shall be guilty of *profaning* the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread, and drink of that
cup.

For he that eateth and drinketh unworthily, eateth and drinketh *judgment* to himself.

The Sacrament of the Lord’s Supper

***The Psalm** – “Great is the LORD our God”*Diademata*

Great is the LORD our God, and greatly to be praised. Upon a hill God’s city stands
in glorious beauty raised. His holy mountain high, Mount Zion in the north, the city
of the mighty King, the joy of all the earth.

God makes his city strong by living in her halls. When kings join forces and
advance, they marvel at her walls. They stood and looked amazed, in terror took
to flight, as anguish gripped like labor pains, they trembled in their fright.

Within your temple, LORD, in that most holy place, we on your lovingkindness dwell,
the wonders of your grace. Your people sing you praise where’er your name is known;
by ev’ry deed your hand has done your righteousness is shown.

Let Zion now rejoice and all her daughters sing; let them with thankfulness
proclaim the judgments of their King. Mount Zion’s walls behold, about her
ramparts go, and number all the lofty tow’rs that guard her from the foe.

Observe her palaces, mark her defenses well, that to the children after you, her glories
you may tell. For God, as our own God, forever will abide, and till life’s journey close
in death will be our faithful guide. (Psalm 48, *Trinity Psalter Hymnal*, 2018)

***The Benediction**

***The Response** (Sung by all) *Wem in Leidenstagen*
Glory be to Jesus, who in bitter pains poured for me the lifeblood from his sacred
veins! Lift we then our voices, swell the mighty flood, louder still and louder praise
the Lamb of God! (Italian, 18th century, tr. Edward Caswall, 1857)

The Postlude – *Ville du Harve* Bliss

PULPIT GUEST

We welcome **The Reverend J. Kelly Jackson** to the Westminster pulpit for the morning service. He is about to complete his eighth year as the campus minister for our denomination’s campus ministry at Florida State University, Reformed University Fellowship (RUF). He took his B.A. from the University of Georgia and Master of Divinity from Reformed Theological Seminary, Jackson, MS. He is married to the former Caroline Leah Wicker of Macon, GA. They are the parents of Nora, Johnny and Annelise, Isaac, and Maggie. Mr. Jackson was reared in nearby Thomasville.

CREATION ORDINANCES

When the Lord placed Adam and Eve in the garden of Eden, He established a bond with them and all their descendants. The requirements of this covenant are binding upon everyone who has ever lived, since all people are ultimately descended from them. People may ignore or deny this covenant, but they cannot escape it. It remains binding as long as the present order exists.

We often note that the most fundamental requirement of this covenant was the stipulation not to eat of the tree of the knowledge of good and evil, largely because this is the commandment that our first parents failed to keep (Gen. 2:15–17; 3). It is also true, however, that the covenant of creation also contains several positive stipulations, or things that tell us what to do and not just what not to do. Among these are the clear injunctions to preserve the sanctity of the marriage bond between one man and one woman, the necessity and propriety of godly labor, and the keeping of the Sabbath (2:1–3, 15, 18–24). Of course, no person but Jesus has kept any of these requirements perfectly, and so we can only be reconciled to God through faith in Christ alone (Rom. 5:1–11). Nevertheless, these requirements are still to guide our lives, and this obedience is necessary even for non-Christians because they are still in covenant with God through Adam.

These standards, or creation ordinances, are important because they give us a foundation for what we should expect of the state. The Lord has appointed two kingdoms to govern the affairs of men—the church administers the sacraments and the Word of God to direct our Father’s children in godliness, while the state bears the sword against injustice and makes laws for the good of all people, regenerate and unregenerate alike (Rom. 13:1–7). Each authority must do its delegated tasks and not try to usurp the authority of the other. The church does not bear the sword, and the state does not administer church discipline. Nevertheless, on account of the covenant of creation, it is right for the church to expect the state to honor life and bear the sword justly, and it is the responsibility of the church to be a prophetic witness against the state when it fails in these duties.

In this day and age, there is a great temptation for the church in the United States to think that its mission is coextensive with the platform of one or more of the political parties in this country. Yet while we must never be guilty of this error, it does not follow that the church is to be silent on current policies that violate God’s natural law. The state must ever be reminded that it is under the authority of God and the laws He has established in nature.

—The Rev. R. C. Sproul, Drs. (Free Uni., NL)
Founding Pastor, St. Andrew’s Chapel (Ind. Reformed), Sanford, FL
Founder of Ligonier Ministries, author of over one hundred books
From Ligonier.org

THE BEST VERSE IN THE BIBLE: ROMANS 8:1

There is therefore now no condemnation for those who are in Christ Jesus. (ESV)

Now you’ll notice that it begins with the word therefore, and as you all know by now, the question you ask when you see that word therefore is “What is the therefore there for? Why is it there?” Now Paul is drawing a conclusion. He’s drawing a conclusion in the particular context. He’s drawing a conclusion from something that he has said in this epistle. If you turn back with me to chapter 5 and verse 16, there seems to be a link between what he’s saying now in Romans 8:1 and what he’s been saying in 5:16. He says in 5:16, “The free gift is not like the result of that one man’s sin...” [that one man’s sin of course being Adam] “...for the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification.” There is condemnation; there is justification. And then if you drop down to verse 18, you’ll see Paul repeating it again: “Therefore, as one trespass led to condemnation for all men, so one act of righteousness (*Christ’s work on the cross*) leads to justification and life for all men . . .

Now Paul seems to be reflecting on that in the first verse of Romans 8: ‘In Christ there is no condemnation. This is what I’ve been saying. This is what I’ve been telling you. This is what I’ve been writing about. In Jesus Christ, therefore, on the basis of all that I’ve said, there is no condemnation.’ Now it’s important for us to see that Paul means this in relationship to Jesus Christ. We will see it repeated again in verse 2, but “there is therefore now no condemnation to those who are Christ Jesus.” I’m reminded of something John Calvin writes in *The Institutes of the Christian Religion*: that so long as Christ remains outside of us, all that He has accomplished for us remains useless and of no value to us. That which Christ has accomplished for us on the cross needs to be internalized. It needs to be actualized. *We need to be brought into a relationship with Jesus Christ . . .

. . . the great question arises that’s the greatest question that we can ever ask given the fact that there is none righteous, given the fact that all have sinned and come short of the glory of God (*Rom. 3:23*): How can a sinner be found in a right relationship with God? Not just God, but a holy God, a righteous God? That’s the greatest question that we can ask. How is it possible for a sinner to be made right with God?

. . . Tell me a more glorious statement this morning than this one, that for the man or woman who is in Jesus Christ there is no condemnation! The verdict of the Last Day before the grand assize of God has been brought forth into the now, so that what is true of me now will be true of me then: that on that Day of Judgment, to the man or woman in Jesus Christ there is no condemnation. There is no condemnation.

—The Rev. Derek W. H. Thomas, Ph.D. (Wales)
Pastor, First Presbyterian Church (ARP), Columbia, SC
Chancellor’s Professor of Systematic Theology, Reformed Theological Seminary
From a sermon delivered at First Presbyterian Church (PCA), Jackson, MS, June 7, 2009

GOD-CENTERED WORSHIP

What is worship that is not centered on God? Worship that is centered on something other than God is not worship, we answer simply. It may be a religious gathering, it may be exciting, it may be informative, but it is not, by definition, worship. Among the primary virtues of traditional Reformed worship is its God-centeredness. Its structure and content leave no ambiguity about what the people of God have gathered to do: offer publicly to God their sacrifice of praise (Heb. 13:15). A church gathering to offer traditional Reformed worship assembles to meet, to encounter, to know, and to glorify God—Father, Son, and Holy Spirit. This is as it should be. “It is fundamental that we recognize that all true Christian worship must be theocentric,” says Robert G. Rayburn, “the primary motion and focus of worship are Godward.”

Nearly everyone leading worship services claims to be God-centered. What exactly do the proponents of traditional Reformed worship mean when they claim to be God-centered, or theocentric? We mean that our worship is directed to God. Praise is offered to Him, confession is made to Him, petitions are presented to Him, He addresses His Word to us, and He meets with us at His table. Is this not the worship language of the Bible? We “draw near” to God in worship (James 4:8–10; Heb. 4:15–16; 10:19–23). We ascribe glory to His name (1 Chron. 11:29; Ps. 29:2; 96:7). It is before Him that we bow down and kneel (Ps. 95:6–7). We come before Him with “joyful songs” (Ps. 100:2 NASB). We could go on and on with examples of this. Everything in worship is God-centered and God-directed. Even as the Bible is read and preached, we are worshiping God by receiving and submitting to His Word (2 Tim. 3:16). “You shall worship the Lord your God, and serve Him only,” Jesus said (Matt. 4:10 NASB).

Finally, there are only two options in worship. Worship can be man-centered or God-centered. Worship is “worth-ship,” to attribute worth to God. Congregations assemble to do other things. Sometimes they meet to conduct business, exercise discipline, or enjoy fellowship; or sometimes they meet to devote time to music, Bible study, or evangelism. These other activities should not be confused with worship, though they may be elements or by-products of worship. Time devoted to worship proper should, in the first place, consist of congregational devotional exercises, which, in the second place, have as their aim the glorification of God. It should be asked of any activity proposed for inclusion in a worship service: Is it legitimately devotional in nature? Is its aim first and foremost to please, honor, and glorify God?

This means that for a service to be about God it cannot be about the lost, the saints, or about my experience. A proper worship service will indeed have much to say to the lost, much that will edify the saints, and much that is experientially rich. Indeed, we would claim that traditional Reformed worship is potentially the experientially richest of all worship, thrilling the soul with rich praise of God, deep confession of sin, fresh appreciation of the promises of pardon through the cross of Christ, and the peace and joy and contentment that flow from it. Traditional Reformed worship features intercessory prayer that expresses dependence upon the Spirit for holiness and Christ-likeness. It also emphasizes the soul feeding and satisfying reading and exposition of God’s word. All of

this praying and preaching has an impact on the lost and edifies the saints. But it is not “my experience” at which proper worship aims. Fulfilling personal experience is a by-product of God-centeredness in worship.

Ironically, because traditional Reformed worship aims at God, it opens the door for a more true and deeper experience of God’s presence than is likely in a service that aims at experience (or edification or evangelism). The service is about God. This is crucial. Yet it is not about God as an abstraction, but as a Person. Worship is concerned with both His praise *and* His presence. We are drawing near to Him not only that we might *glorify* Him but also *enjoy* Him. True worshipers long to “behold the beauty of the Lord” (Ps. 27:4–5 NASB). They seek His presence wherein they find the “fullness of joy” (Ps. 16:11 NASB). They are as the deer that pants for the waterbrook, thirsting for God (Psalm 42:1). “Oh satisfy us in the morning with Thy lovingkindness,” they cry (Psalm 90:14 NASB). It may be that we are making a very fine distinction, but it is one that must be made. The God we seek is a Person. As we seek *Him* (and not just an experience of Him) we glorify and do indeed enjoy Him.

The Christian life begins when a Copernican revolution takes place when I remove myself from the center of the universe and recognize that God alone reigns there (Matt. 16:24; Rom. 12:1–2). Nowhere should this revolution be more obvious than in the worship of the church. Even the detractors of traditional Reformed worship would have to concede that God-centeredness is the strength of traditional liturgies.

On the other hand, the trajectory of contemporary worship is not encouraging for those who wish to remain God-centered. R. Kent Hughes decries the contemporary shift from *theocentrism* to *anthropocentrism*. Congregational worship, he observes, “has taken the form of something done *for* an audience as opposed to something done *by* a congregation.” Stages, theater-seating, programs, “special music,” and the adoption of the posture and gestures of secular performers by worship leaders all suggest that the priority of the contemporary church is entertaining congregations, not worshiping God. Sessions and denominations should ask themselves a very simple question: At what do they want their people to aim when they come to church each Sunday? What do they want their primary intention to be? Do they want the people to see themselves as a “studio audience” providing the backdrop against which the unsaved get evangelized? Do they want them coming to hear a great lecture? Do they want them seeking an exciting experience? Do they want them coming as consumers in pursuit of spiritual entertainment? Or do they want the people coming so that they might meet with the true and living God and offer to Him public praise offered in “spirit and truth” (John 4:7 NASB) and with “reverence and awe” (Heb. 12:28 NASB)? Is it not obvious that if a worship service is a worship service, then all that takes place within that service must have a God-ward devotional quality. God must be at the center of the whole. He must be the hub, and all else must revolve around Him.

—The Rev. Terry L. Johnson, D.Min. (Erskine)
Pastor, Independent Presbyterian Church (Ind.), Savannah, GA
From the January 2005 issue of *Tabletalk* magazine

JOHN CALVIN ON THE NECESSITY FOR REFORMING THE CHURCH
More than 450 years ago, a request came to John Calvin to write on the character of and need for reform in the Church. The circumstances were quite different from those that inspired other writings of Calvin, and enable us to see other dimensions of his defense of the Reformation. The Emperor Charles V was calling the Diet of the Holy Roman Empire to meet in the city of Speyer in 1544. Martin Bucer, the great reformer of Strassburg, appealed to Calvin to draft a statement of the doctrines of and necessity for the Reformation. The result was remarkable. Theodore Beza, Calvin’s friend and successor in Geneva, called *The Necessity for Reforming the Church* the most powerful work of his time . . .

. . . Calvin focuses on four topics, which he calls the soul and body of the church. The soul of the church is worship and salvation. The body is sacraments and church government. The great cause of reform for Calvin centers in these topics. The evils, remedies and necessity for prompt action all relate to worship, salvation, sacraments and church government.
. . . Proper worship is Calvin’s first concern.

WORSHIP
Calvin stresses the importance of worship because human beings so easily worship according to their own wisdom rather than God’s. He insists that worship must be regulated by the Word of God alone: “I know how difficult it is to persuade the world that God disapproves of all modes of worship not expressly sanctioned by His Word. The opposite persuasion which cleaves to them, being seated, as it were, in their very bones and marrow, is, that whatever they do has in itself a sufficient sanction, provided it exhibits some kind of zeal for the honour of God. But since God not only regards as fruitless, but also plainly abominates, whatever we undertake from zeal to His worship, if at variance with His command what do we gain by a contrary course? The words of God are clear and distinct, ‘Obedience is better than sacrifice.’” This conviction is one of the reasons that reform was required: “ . . . since . . . God in many passages forbids any new worship unsanctioned by his Word; since he declares that he is grievously offended with the presumption which invents such worship, and threatens it with severe punishment, it is clear that the reformation which we have introduced was demanded by a strong necessity.” . . .

For Calvin the worship of the medieval church had become “gross idolatry.” The issue of idolatry was for him as serious as the issue of works righteousness in justification. Both represented human wisdom replacing divine revelation. Both represented a pandering to human proclivities, rather than desiring to please and obey God . . .
The reformers, like the prophets of old, needed to attack the idolatry and the “external show” of the worship of their time. The antidote to the theatrics of the church in Calvin’s day was a godly simplicity of worship — as reflected in the order of service in the church of Geneva . . .

—The Rev. W. Robert Godfrey, Ph.D. (Stanford)
From www.Ligonier.org, July 8, 2016
*Westminster’s worship service follows Calvin’s 1545 order of service with some augmentation from Thomas Cranmer’s 1552 order of worship.

THE SESSION
Sean W. T. McGowan, Moderator
George E. Close
Arthur E. Wahl
Brett S. Doster

THE DIACONATE
Christopher J. Colson
Kerry S. Langston
Drew D. McLeod

OUR MINISTER
Sean W. T. McGowan, Pastor

OUR MISSIONARIES
Rev. and Mrs. Allen M. Baker, III, Reformed Evangelistic Fellowship Africa, India and USA
Rev. and Mrs. Ethan P. Brown, Reformed University Fellowship (PCA) University of Illinois
Mr. and Mrs. Juan C. Cardenas, TEAM (The Evangelical Alliance Mission) India
Rev. and Mrs. Jonathan M. Craig, Ministry to State (PCA Mission to North Am.) Tallahassee
Mr. and Mrs. Rodney Davila, Presbyterian Church in America El Salvador
Rev. and Mrs. J. Kelly Jackson, Reformed University Fellowship (PCA) Florida State University
Mr. and Mrs. Robert Stewart, Presbyterian Church in America Japan

OUR MISSION AGENCIES
A Women’s Pregnancy Center Tallahassee
Calvary Home for Children Anderson, SC
Chelsea House, Good Samaritan Network Tallahassee
Good Samaritan Inn for Men, Good Samaritan Network Tallahassee
Gulf Coast Presbytery, Presbyterian Church in America Madison, FL to Mobile, AL
Palmer Home for Children Memphis and Nashville, TN
Pregnancy Center of Gadsden County Havana and Quincy
Pregnancy Help & Information Center Tallahassee
Presbyterian Church in America Retired Ministers and Widows Relief Fund USA

THE ORDINARY MEANS OF GRACE-BASED MINISTRY
“What exactly do you mean by ‘ordinary means of grace-based ministry?’” The “ordinary means of grace” are “the Word, sacraments, and prayer.” These are the ordinances given by God with which spiritual life is nurtured. By ordinances we mean spiritual instruments of grace and growth in grace appointed by God in the Bible. So, when we say ordinary means of grace-based ministry, we mean a ministry that focuses on doing the things God says are central to the spiritual health and growth of His people. The key things that the church can do to help people know God and grow in their knowledge of God are: (1) the public reading and preaching of the Word; (2) emphasize the confirming efficacy of the sacraments; and (3) emphasize a life of prayer. —The Rev. J. Ligon Duncan, III, Ph.D.

